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S E R M O N

Preach'd before the Honourable

House of Commons,

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St. *Margaret's*, WESTMINSTER,

On *Friday*, Jan. 30, 1740-41.

B E I N G T H E

Day appointed to be observed as the Day
of the Martyrdom of King *Charles I.*

By MATTHEW HUTTON, D. D.
Chaplain in Ordinary to His MAJESTY. K

L O N D O N:

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Martis 3^o die Februarij, 1740.

Ordered,

TH A T the Thanks of this House be given to the Reverend Dr. *Matthew Hutton*, for the Sermon by him preached before this House upon *Friday* last, at *St. Margaret's, Westminster*; and that he be desired to print the same; and that *Mr. Yorke*, *Mr. Cholmley Turner*, *Mr. How*, *Sir Joseph Pennington*, and *Mr. Osbaldeston* do acquaint him therewith.



N. HARDINGE,
Cl^r Dom. Com.

I PETER ii. 17. *Latter part.*

Fear God. Honour the King.

THESE Words at the first View seem to contain two distinct Precepts, that have not an immediate Connection with one another; The first relating to our religious Duty, or that Homage and Worship which is due from all reasonable Creatures to their Creator; The second to our Civil Duty, or that Obedience and Service which is owing from every Subject to his King or respective Governors: And in this View the Meaning of them would be very comprehensive, and in a few Words take in the whole Compass of our Duty towards God and Man.

But upon a closer Attention to the whole Passage, this does not appear to be the true Drift of it: The Apostle means rather to point out the Dependence which these two Branches of our Duty have one upon the other, the Subordination that our Duty to the Civil Magistrate stands in to our Duty towards God, and to intimate the Uses of Religion well understood towards carrying on the Ends of Civil Government, as well as the Rule of every private Man's Behaviour, if his religious and civil Duty should ever happen to interfere. *Honour the King;*

King; pay all Obedience that is due to the King or Civil Magistrate, and do it in the Fear of God. It is a considerable Part of every Christian's Duty to be a peaceable and useful Member of the Community whereunto he belongs; to submit to the Civil Magistrate *not only for Wrath, but also for Conscience sake*; not only out of the Fear of temporal Punishment, but from the Fear of God, and out of a conscientious Regard to his Will, *by whom Kings reign and Princes decree Justice.*

What gave occasion to this Passage of Scripture, as well as to the other Parallel to it in the 13th Chapter to the *Romans*, seems to be this: Some of the first Converts to the Christian Religion, especially from among the *Jews*, had form'd to themselves Hopes of great temporal Power and Privileges under the Messiah, and laying hold on some Things which Christ and his Apostles had taught concerning the great Liberty of those, who thro' Faith in Christ became the Children of God, wanted immediately to shake off all Obedience and Subjection to any other Powers whatever. The Apostles finding the ill Use that was made of their Master's Doctrine, endeavour to rectify their Mistakes, and to signify to them, that Christ meant not to interfere with Civil Government, or make any Alteration in those Forms of it which every Community had establish'd for itself. The Liberty that He preach'd was quite of another Nature, being

ing no other than Freedom from Sin, or from the Bondage and Yoke of the *Jewish* ceremonial Law. So far was he from asserting any other Liberty to his Disciples, that he expressly declares his *Kingdom not to be of this World*, and enjoyns them to *pay Tribute, and to render unto Caesar the Things that are Caesar's*, as well as, *unto God the Things that were God's*. St. Paul, in Conformity to this Doctrine, requires *every Soul to be subject to the higher Powers*, without distinguishing either the Nature of those Powers, or Degree of Authority annex'd to them; which must therefore always be suppos'd to be left to the Discretion of every People to settle and adjust for themselves according as the Ends of Society may be most effectually answer'd: And St. Peter, in the Verses before my Text, much to the same Purpose; *Submit yourselves to every Ordinance of Man for the Lord's Sake, whether it be to the King as Supreme, or unto Governors as unto them that are sent by him for the Punishment of Evil Doers, and for the Praise of them that do well*; annexing the Reason of this Obligation in the following Words; *For so is the Will of God, that with well-doing ye may put to silence the Ignorance of foolish Men*; that by your Obedience to the Civil Laws you may cure the Ignorance of those among your Brethren who are foolish enough to think that no Obedience is due to them; and put to Silence those of your Enemies, who from want of knowing the true Christian Doctrine, are ready to
accuse

accuse it, as destructive of the well-being of Civil Government: *As free and not using your Liberty for a Cloak of Maliciousness, but as the Servants of God*: As free indeed from the Bondage of Sin, and of the *Jewish* Law, but not using your Christian Liberty as a Cloak to withdraw your Obedience from the Government you live under, or disturb the Peace of it. Then follow the general Precepts, in the Verse of the Text, as a kind of Summary of what is contain'd in the foregoing Verses. *Honour all Men. Love the Brotherhood. Fear God. Honour the King.* Three of which Precepts very evidently relate to those Duties which arise from Civil Society, pointing out to us the Respect and Honour due to all Mankind, as they partake of one common Nature with us: The brotherly Love and Affection due to all who are either by the Ties of Religion or Kindred more immediately allied to us; and the Obedience and Homage due to those whom the Laws of our Country set over us; upon the regular Observance of which all together the Beauty and Perfection of every well-govern'd Community entirely depends. When therefore the other Precept, *Fear God*, is thrown in amongst them, it must reasonably be supposed to be with an Eye to the Subject which the Apostle is here treating of; to inculcate the Fear of God as the main Principle upon which the regular Observance of the rest does in a great Measure depend, and that which in every Christian's Account all the rest must give way to,
if

if any Occurrences should arise to make them clash with one another.

The Words thus fully open'd will furnish a Subject of Meditation not unsuitable, I hope, to the Occasion of our present Meeting: Since it is too true that unhappy Diffensions in Matters of Religion as well as Civil Policy, gave a Handle to wicked Men to introduce into their Country that horrible Scene of Confusion and Bloodshed, which the Wisdom of the Nation has thought fit to commemorate with the sad Solemnity of this anniversary Fast.

And in treating of this Subject I shall, first, endeavour to shew how necessary the Fear of God is to make us Honour the King; or, which comes to the same Thing, how necessary a Sense of Religion is to excite and cherish in our Minds those Principles of Virtue, by which the Peace and Prosperity of any Government can only be maintain'd.

Secondly, to account for some of those Occurrences in the History of the Christian Religion, that have had a contrary Appearance, and rais'd some Prejudices against it upon this Account; and to conclude with an *Application* that arises naturally from the Subject before me.

And *First*; Whoever considers the Reason that makes Government necessary to the well-being of Man as a social Creature, must be convinc'd of the Necessity of Religion, or *the Fear of God*, to make him

him *Honour the King*, or answer the End and Purpose for which all Government is appointed.

The Reason that lays Men under a Necessity of forming themselves under some Government or other, is to lay a Restraint upon their irregular Wills and Appetites, their unruly Affections and Passions, which wont allow them to be happy without it: For as these vary almost to an infinite Degree according to the Variety of Men's Ages and Tempers, and the various Objects that excite them; were they to be left unbridled, the Mischiefs arising from them would be infinite also, and destroy the very Possibility of enjoying any Comfort or Happiness in Society. Now the utmost Extent of human Laws can reach no farther than the regulating of our outward Actions; and as it is found by Experience that the very best Laws can hardly be so framed, but the Wit of Man will find Ways of evading them, so may we be convinced by the Prosecutions in our Courts of Justice, that neither Fines nor Disgrace, neither Bonds nor Imprisonments, nor even Death itself in the most painful and ignominious Manner it can be inflicted, are sufficient to suppress the Disorders and Mischief that the Wickedness of Men's Hearts will tempt them to commit. And what then must we imagine would be the Case, if there were not any Sense of Religion impress'd upon our Minds? If our Youth were to be train'd up without any *Fear of God*? without any Impressions of his Favour to those who do well, or of the
Terror

Terror of his Judgment upon every Soul that doth Evil? The Consequence is but too evident and plain, that Iniquity would every where abound; that Confusion and Misery instead of Order and Peace would arise from Numbers of Men meeting in Society together. The ripening Passions would be too quick for the Deductions of sober Reason, which every one in that case would be left to make for himself: The present Gratification of every importunate Desire would generally prevail, and the Weak and Innocent become an easy Prey to the Powerful and Crafty, till by this Means the good and well-dispos'd Part of Mankind were either destroy'd, or left to groan under the Tyranny of their Oppressors.

For however true it may be in Speculation, that if every one could discern what was equitable in his Dealings with other Men, and would resolve steadily to pursue it, they might live happily together, and not want so much as the Assistance of human Laws to cement their Interest, and secure to every Man the Enjoyment of the Fruits of his own Industry; yet he must be a Stranger to the World that does not see the Matter of Fact to be otherwise; and that the Generality of Men are either so blinded with Ignorance, that they cannot discern their Duty, or over-rul'd by Passion, that they will not regularly observe it. And from this Fact alone may fairly be inferr'd the Usefulness

ness of Religion to the well-being of every Community ; how necessary the Impressions of it are to add Weight and Authority to the best human Laws that can be devised, and how expedient it is to preserve in the Mind a constant *Fear of God*, and to keep it awake to those natural Admonitions of Conscience he has given it, in order to make us *Honour the King*, and answer all the Ends of Government for which he is appointed.

But further ; I would observe, that the *Fear of God* is of great Use to Government, not only from the Impressions it gives of his incontrollable Power, but also from the natural Tendency it has to make us seek that Knowledge and improve those Dispositions of the Mind from which true and solid Happiness can alone be procured to ourselves and others.

The *Fear of God* must always dispose the Heart to obey him ; and a Disposition to obey, if it be sincere, will always create a Thirst after the Knowledge of his Will whom we are to obey, and quicken our Application in the Search and Study of it. Hence it is that *Solomon* calls the *Fear of the Lord*, the Beginning, the Instruction, and the Perfection of Wisdom, from the natural Tendency it has to excite the Desire, and to encourage and confirm us in the Pursuit of it. And what is this Wisdom, but the Knowledge wherein our real and true Happiness

Happiness consists, and the right Means of obtaining it?

Now if the Happiness of Man in this Life be confessedly the End of Government, the Question will be how far and in what manner does Religion or the Fear of God contribute to this End? And this it does not only by enjoining a peaceable Submission to those, whom the Laws of our Country have set over us, but by shewing the Deformity and destructive Nature of Sin on the one hand, and the Amiability and Perfection of Virtue on the other. Religion indeed teaches our Duty to God as well as Man. It teaches us to love, to honour, to fear, and obey him, to avoid setting up any other Object of Worship, or making any superstitious Use of it, never to swear falsely by his holy Name, but to use it reverently upon all Occasions, and allot a reasonable Part of our time for the Adoration of him. These are apt first to occur to the Mind as the Duties of Religion, and in many People's Account to be all they mean by it; and altho' even these are of singular Use towards the good Government of the World, and necessary to be well understood and observ'd as the Foundation upon which every one's Religion ought to be built, yet are they far from being the whole of it. For hear what the *Prophet* teaches upon this Head. *Mich. vi. 7th, and 8th. Will the Lord be pleased with Thousands of Rams, or ten Thousands of Ri-*

*vers of Oyl? Shall I give my first born for my Transgression, the Fruit of my Body for the Sin of my Soul? He hath shew'd thee, O Man, what is good; And what doth the Lord require of thee but to do justly, and to love Mercy, and to walk humbly with thy God? Whereby you see that Justice, Mercy, and Humility have evidently the Preference given them to the external Rites of Worship, even when external Rites had a very considerable Stress laid upon them by the Law of God. The Writings of the New Testament are much fuller to this Purpose. Our Saviour himself expressly gives Mercy the Preference to Sacrifice: He explains occasionally almost every social Duty at large, and enforces the Practice of them under the Pain of God's Displeasure, declaring that *the Law and the Prophets*, the Drift and Design of them *hangs* principally upon the Observance of this Precept; *Whatsoever ye would that Men should do unto you, even so do unto them.**

Now who that reflects at all upon the Nature and End of Civil Government does not see, that the Design of all human Laws either is or ought to be directed to the very same Point. To prescribe and encourage the Practice of Justice and Mercy, and to deter Men as much as possible from the Commission of Violence and Murder, of Adultery, Theft, and Rapine, of Slander and Perjury; and if Religion goes still a little farther than human Laws can be extended, and forbids even coveting of what belongs

belongs to other Men; this strengthens the Argument I am now upon, and shews the additional Service of Religion to Government, in that it lays a Restraint upon the mischievous Appetites and Passions of the human Soul, which are the Springs of all the Disorder and Oppression we see in the World.

If this then be a true Representation of Religion, and this I am very confident is what both Reason and Revelation well understood teaches it to be, the Connection betwixt *fearing God* and *honouring the King* must be very close: The Love of Religion and of our Country will coincide, and the *Psalmist's* Observation always hold good. *Psalm lxxxv. 9. and 10. Salvation will be nigh those that fear him, that Glory may dwell in our Land; when Mercy and Truth are met together, Righteousness and Peace will kiss each other.*

But however closely united the Interest of Government is with Religion; may it not sometimes happen, that they will interfere with each other? nay, has it not often happen'd in fact, that Men have been laid under the hard Necessity of either worshipping God in a manner different from what they approv'd, or of foregoing some of the Privileges they might otherwise enjoy from the Community whereof they are Members? Undoubtedly this has, and will sometimes happen to be the Case. But this arises not from any thing in the Nature of Religion, inconsistent with
that

that of Government, but from the Imperfection of Men, either in misunderstanding their respective Interests, or some sinister View in the Misapplication of them.

The Business of Government is to take care of Men's temporal Interest, and promote their Happiness as much as possible in this World: The Business of Religion to secure their eternal Interest and Happiness with God. And such is the Goodness of God as to declare and shew unto Man that the very same Means are the only true means of securing both: That the same Truth and Sincerity in our Dealings with one another, the same Justice and Equity, the loving Kindness and Charity; the Humility, Gratitude, and Temperance which will recommend us to his Favour, and entitle us to the Promises of hereafter Bliss, will as surely as we duly observe them promote the Peace and Welfare, the Comfort and Happiness of each other here. And on the other hand, that Oppression and Cruelty, Falshood and Hypocrisy, that Pride, Intemperance, and Ingratitude will as certainly expose Men to the Severity of God's Judgment, as they naturally tend to destroy the Peace of Government, and frequently carry their own Punishment along with them in this World. So that whenever our Religious and Civil Interest do happen to interfere, it cannot happen from any Difference in the Nature of Things themselves, or any Inconsistency in the Means necessary to

to promote each, but must arise from the Misunderstanding or Misapplication of them. The Truth of the Matter seems to be this: As Man in his natural State by the abuse of his Liberty made the Restraints of Government necessary to secure his Happiness as a sociable Creature; so by the abuse of Power after Men were form'd into Societies, or mistaking that for Religion, which is nothing else but rank Superstition or Enthusiasm; the Boundaries of Religion and Government have occasionally been confounded, and the Uses of both towards the real Benefit of Society in a great Measure defeated.

When the Christian Religion first made its Appearance in the World, the Religion of *Judea* was the *Mosaick* Dispensation, and of the Gentile World the grossest Idolatry and Superstition. Hence St. *Paul* declares his preaching the Doctrine of Christ crucified to be to the *Jews* a *Stumbling Block*, and to the *Greeks* foolishness; and hence the Christian Religion being not rightly understood by either, and seeming to interfere with the Interests of their respective Governments, as it certainly did with the Vice and unlawful Pleasures of the World; the Professors of it were expos'd to the greatest Sufferings, and liv'd in a State of almost continued Persecution upwards of three hundred Years. In this Period of time the Novelty of the Christian Religion and the Prejudices of the People in favour of the old Superstition they had been brought up in, gave the generality of the Powers of the World an
Aversion

Aversion to it out of an Apprehension of Danger to their respective Governments from the Change. The Powers of the World were at Variance with the true Religion from their Want of understanding the Nature of it; and the Professors of the true Religion expos'd to the most cruel Hardships, because they would not renounce the Truth, but chose rather *to obey God than Man* in those Instances where it was impossible to obey them both.

When the Christian Doctrines came afterwards to be better understood, and the Powers of the World satisfied from the peaceable Submission of true Believers, that they were generally every where good Subjects, and their Religion, when rightly understood and observed, would have a direct Tendency to promote the Peace and Prosperity of Government: The *Heathenish* Worship was soon abolish'd, and the Christian establish'd in its Place. The Interest of true Religion and Government appeared to be the same, and the *Fear of God* to secure *the Honour due unto the King*. But alas! the good Effects that might reasonably be expected from hence began soon to abate, the Ambition of aspiring Men perverted our holy Religion to serve the Purposes of tyrannical Power; till by Degrees the Doctrines of it became so many Funds to raise Wealth for the Support of the Popes of *Rome*, and the Worship degenerated into idolatrous Superstition as unworthy of God as any the *Heathens* ever practis'd.

practised. The Powers of the World did but too much countenance these Ufurpations. The People were tied down in Ignorance, and forbid to study the Religion they profess'd; and for many Years those few, who had Wisdom to discern the Truth and Courage to maintain it, were expos'd to as cruel Persecutions as any the Primitive Christians ever felt.

Such was the general State of Christendom at the time of the Reformation; when our brave Forefathers feeling sensibly the hard Necessity of either dissembling what they believ'd, or yielding to the Severities of Papal Power, under the Conduct of an enterprising Prince shook off the foreign Yoke. Religion was taken under the same Protection with the People's Civil Rights; and after some little Shocks, which the Change of the governing Hands, and balancing of various Claims and Powers will upon such great Alterations ever be attended withal, religious and civil Liberty seem'd again to revive under the Shelter of the same good Laws, and thro' the flourishing Reign of an illustrious Queen, to give the joyful Prospect of their long Continuance by means of a legal settled Government.

But — as if there were somewhat too delicate in the Nature of true Liberty for the degenerate Sons of Men, either perfectly to come at, or long enjoy; in the succeeding Reign Affairs began to put on a different Aspect, and tend to the contrary Extreme. A Zeal for purer Discipline and Worship, which

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may charitably be suppos'd to have first arisen among well-meaning Christians grew too warm: In process of time religious Sectaries increas'd; unreasonable Contests about Ecclesiastical Power ensued; and falling in with the Discontents arising from some unjustifiable Measures of Civil Government, gave occasion to the common Enemy to blow the Coals, till the Flame of an intestine War broke out and consumed our People, destroyed our Laws, murder'd our King, and instead of a legal Constitution in Church and State, laid our Country under the severe Discipline of Anarchy and lawless Power.

But whence arose these Jars and Discord, that have been so fatal in their Consequences to the religious and civil Liberties of Men? Can they fairly be charged to any one Doctrine or Precept in the Christian Institutes? did they not always spring from the Ignorance or Abuses of them? The *Jews* misunderstood their Law and Prophets: The *Heathens* were absolutely ignorant of the true Religion and the peaceable Doctrines of it. Hence both conspir'd to persecute the Professors, and stifle the Propagation of it.

The Authors of the Mischiefs which have since arose, cannot, I am afraid, fairly plead Ignorance in their excuse. The pretended Successors of St. *Peter* and St. *Paul* claim'd that Obedience to themselves, which the Apostles taught and practis'd towards their lawful Governors.

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The Sectaries, got loose from the Restraints of Papal Power, would either bear no Restraint at all, or only such as were of their own imposing. The first suppress'd the Truth to cover their unjust Usurpations over the Consciences of Men; the latter perverted it to support the Claim of boundless Liberty: And hence may all these Disorders be accounted for, whilst true and uncorrupt Religion continues still the same and will always go hand in hand with lawful Government. Their Interest, duly considered and observ'd, will ever appear to be inseparable, and the highest State of Prosperity that any Nation can arrive at will be when they mutually aid each other; when the *Fear of God* is instrumental in deriving Energy to the Laws and Honour to the Crown, and when the Authority of both King and Laws encourages the Fear of God in the People.

I proceed to the Application of what has been said. And first, from what has been said may be inferr'd the Folly of those, who would be thought Friends to Society, to Order and Government, and yet despise the Christian Religion, and ridicule the Believers of it. For even supposing that the Christian Religion had not come so powerfully recommended to Mankind; supposing it had wanted the Authority of Miracles to give a Sanction to the divine Original of it, yet the Reasonableness of its Precepts, and the Tendency they have to promote the Peace and Welfare of human Society must re-

commend it to the Notice, and procure the Esteem of every Well-wisher to the Race of Men. The Christian Religion meddles not, that I know of, with the Modes of Government or civil Liberties of Men: It leaves them where it finds them, settled under God's good Providence according to the Discretion or contingent Circumstances of every People; and only recommends Obedience to *the Powers that be, and to render every one their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, and Honour to whom Honour.* The Disturbances therefore and Persecutions that have arisen among the differing Parties of Christians cannot fairly be imputed to their Religion itself, but to the Abuses of it. And surely the Abuse of any good Thing can never be a reasonable Cause for rejecting the Thing itself. We may just as reasonably quarrel with our Food and Raiment, because they are sometimes abused thro' Intemperance or Pride, as quarrel with our Religion because some Men have been wicked enough to make a Tool of it to serve their Ambition, or gratify their Revenge. Let the Blame always fall where it ought; let all proper Means be thought of to reform the Abuse; but let not our holy Religion itself suffer, because some Men have perverted the true Intent and Design of it. And therefore;

Secondly, to prevent the Abuses that are too apt to spring from the Oppositions of religious and civil Rights, or any undue Combination of them, the
utmost

utmost Care and Temper will be always requisite to adjust their respective Claims. Excess of Liberty may be as fatal to social Happiness, as Excess of Power : And an overheated Mind under the imaginary Direction of a Divine Influence may work out Schemes of Religion as destructive of true and reasonable Government, as the monstrous Claim of Supremacy over all the Kingdoms of the Earth. Our Country has had the woful Experience of both : And what should that Experience teach us but to guard against the private Views of that factious and ambitious Spirit from whence such Evils rise ? To bless the good Providence of God who has placed us under a well-temper'd legal Government, where every one that will give the common Pledge of Fidelity to it, may have the free Exercise of his Religion unmolested and secure ? And to pay all the Honour and Obedience to the excellent King who now reigns over us, that his inviolable Attachment to our Country's Laws, and constant Care for the impartial Execution of them calls for and demands ?

The Duties of Humility and Forbearance that Religion teaches, should at least make Men acquiesce under the little Inconveniences which necessarily arise from the current State of human Affairs, rather than for the sake of them disturb the publick Weal : And whilst the Lives and Property of every Individual are secured by the same equal Laws, and a free access for the Redress of every Violation of them is open to all alike ; surely
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it can never be the Dictate of a publick Spirit to raise Suspensions, or foment any popular Discontents on account of the unavoidable Inequalities of Wealth and Power, which no Community can subsist without.

Our Ancestors, many brave and honest Men in the times, which we now with pain remember, saw when it was too late the Danger of pushing Complaints of even real Grievances too far. Be it our Care to learn from thence, at least, not to create imaginary ones, or to grow *malicious* under the extraordinary Share of Liberty we now enjoy.

But lastly ; As the Preacher's Duty prompts him rather than enter into State Affairs, let me exhort every private Person to consider the Duty he owes to God, together with the Relation he stands in to the Publick, in order to act his own part well. The Strength and Happiness of the whole must always depend upon the just and regular Movement of every Part. And ought not every one then to be very sure that he has fulfilled his own Duty right, before he is hasty to find Fault, or eager in casting Reproaches upon the Methods of ordering that Community whereof himself makes one ?

So far is the Christian Religion from setting all upon a Level, and destroying the Distinctions, whereby Mankind are diversified in every well-order'd Government, that there is an express Provision made of Precepts for almost all the Variety of Cases

Cases in our Behaviour that can arise. And whoever will look into the Scriptures with an humble, honest Mind, will find every Part of his social Duty very plainly mark'd out to him, from the Honour and Obedience due to the King, to the Fidelity and Respect that is owing to every private Master; as well as the reciprocal Duties of Protection and Favour, of Gentleness and Love to every Inferior that deserves it. Would every one therefore, laying aside all Questions of Contention and Strife, peruse the Scriptures with a sincere Desire of finding his own Duty in them; would he *study* as they direct him, *to be quiet and mind his own Business*: Would every one lay the Foundation of his Political Knowledge and Practice in the Study of his own Character and Station; would he confine his Views within that Sphere of Action, which under the Providence of God his Birth or Genius, his Education or Profession have allotted him; and make the honest Industry of the Virtuous and Brave the Object of his Emulation, rather than the glittering Shew of luxurious Wealth and Power: What a happy Scene of Harmony and Order, of Prosperity and Strength, would there at once be introduced amongst us? The Whispers of malicious Envy would then be no more heard: The wicked Hopes that are fed by the mercenary Views of unlawful Gain would vanish; and the Workings of disappointed Rage would cease. Our excellent Constitution would then be able to shew itself in its full Beauty and Vigour;
and

and the *British Nation*, instead of being a *Desolation and an Hissing*, as the unhappy Distractions of former Times have made her, would become *the Joy and the Praise of the whole Earth*; so that every one would say, *Happy are the People who are in such a Case, yea blessed are the People who have the Lord for their God.*

F I N I S.

